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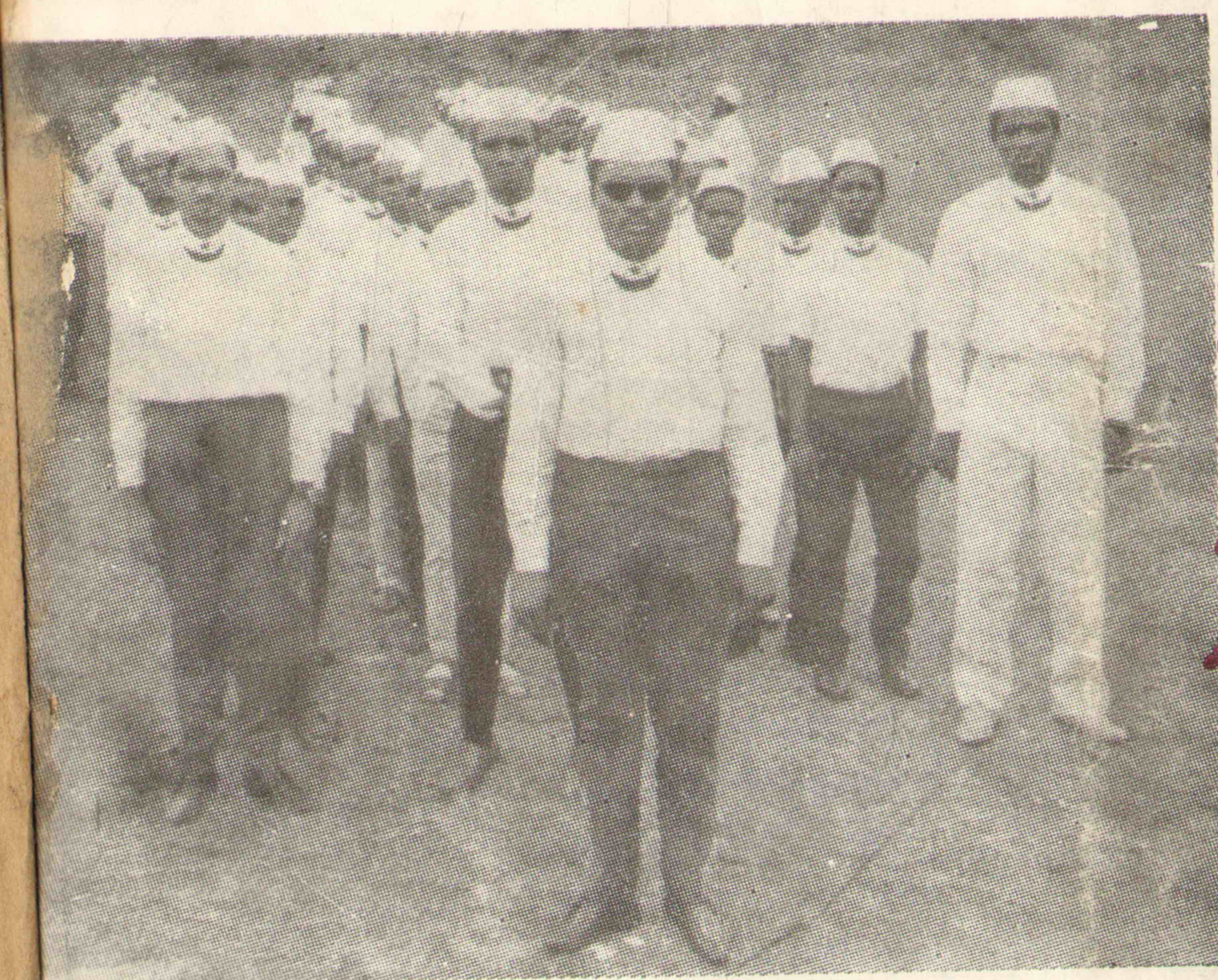
Naseem Saifi



Khuddamul Ahmadiyya, Ghana is actively busy in strengthening the discipline and pushing forward the cause of Islam.
This is a picture of the Khuddamul Ahmadiyya of Brong Ahafo on the route march in Techiman on the occasion of their second Ijtema.

اس تصویر میں برانگ اھافو غانا کے خدام الاحمدیہ اپنے دوسرے سالانہ اجتماع کے موقعہ پر ٹیچما شہر کی گلیوں میں مارچ کر رہے ہیں

Members of the Ahmadiyya Jamaat in Guyana with Maulvi G.A. Nasim M.A. who is returning to Pakistan after a stay of three years in Guyana.

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احمدیہ جماعت گیانا کے چند اراکین کے ساتھ مولوی غلام احمد صاحب نسیم ایم اے - مولوی صاحب موصوف تین سال کے بعد عنقریب پاکستان واپس تشریف لا رہے ہیں

بسم الله الرحمن الرحيم

THE

TAHRIK-I-JADID

MONTHLY

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The

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III—and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Two Rupees for one year in Pakistan and India and seven shillings or one Dollar abroad. Address communications to the Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah. (Pakistan)

c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

IMPATIENCY

When the heart becomes negligent the best remedy for it is to engage onself in Prayers and in asking for forgiveness.

While in Prayers we should implore God that He may cause great distance between us and our sins. If one prays with all the sincerity at his command, it is quite certain that he will be heard and his prayers will be accepted. To be in a hurry for the results of the prayers is not good.

Look at the farmer, he sows the seed and does not start harvesting the same time. He who is impatient always suffers deprivation. This is one of the signs of a virtuous person that he is never impatient. A number of impatient people have been observed to have gained nothing at all.

If someone digs a well and he digs only 20 feet deep which may be a foot less that the required depth—and then leaves it as a result of his impatience, he will certainly find his efforts gone waste. But if he had been patient and dug another foot, he would have got what he intended. It is one of the practices of God that it is only after hardships that He grants ease. If one gets every bounty of His quite easily, one will certainly not be in a position to appreciate it.

(Malfoozat Vol. IV Page 245)

Notes and Comments

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The Holy Quran

God Almighty says in the Holy Quran:

"O Ye who believe! Obey Allah and Obey His Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end." (4:60)

O Ye who believe! Obey Allah and His Messenger, and do not turn away from him while you hear him speak " (8:21)

And obey Allah and His Messenger and dispute not with one another; lest you falter and your power depart from you. And be steadfast: surely, Allah is with the steadfast." (10:47)

Hadith

It is reported by Hazrat Abu Huraira may God be pleased with him, that the Holy Prophet, peace and blessings of God be upon him, said, "whether you are passing through difficult times, or you are well off, whether you are in a happy mood or you are unhappy and also whether your rights are being usurped or you are being given your rights to your satisfaction, it is essential that you should listen to and obey (the Imam of the Age)—(Muslim)

It is reported by Hazrat Abu-Huraira, may God be pleased with him, that the Holy Prophet, peace and blessings of God be upon him, said "He who obeys me, obeys God and he who disobeys me, disobeys God. He who obeys the Amir, obeys me and he who disobeys the Amir, disobeys me."

Waqf-i-Aarzi

Waqf-i-Aarzi (to devote two to six weeks for the all out service of Islam under an organised scheme) is playing a very important part in Pakistan.

Thousands of the members of the Jamaat devoted from two weeks to six weeks to travel to other places in the cause of Islam. Wherever they were sent, they did their own cooking and spent most of their time in teaching the Holy Quran and looking after the people spiritually.

This scheme is also becoming increasingly popular in our foreign Missions. People in various parts of the world are devoting their time to work under this scheme.

The officials of the Jamaat are requested to explain to the members every where how they can take part in this blessed gigantic work.

The reports of the work done should please be sent to Hazrat Khalifatul Masih III (his address is Rabwah, West Pakistan).

Those who participate in this scheme should try to make others realise that this work is the greatest need of the time.

Science Block for Jamia Nusrat

The President of the Lajna Imaullah (Central) has again stressed the need for early collection of funds for the Science Block in the Jamia Nusrat for women.

It will be recalled that it was decided, semetime ago, that F.Sc. classes should be started in the Jamia Nusrat and a part of the money required for this project was allotted to the Lajna, on whose request this project was launched. The President Lajna says, that out of 75000 rupees which they had to collect only one fourth of the amount has so far been collected. She has appealed to the members of the Lajna, to collect the remaining amount at the earliest time so that there arises no hitch for the starting of the classes.

Rabwah Diary

Khutbas

On Friday the 31st of October, 1969, Hazrat Khalifatul Masih III told the audience how glad he was to note that the Ijtemaat of the Ansarullah, The Lajna, the Khuddam, the Atfal and the Nasirat were, with the grace of God, a huge success. He further said that he was very grateful to God for His grace and bounty that He showers on Jamaat in giving them the power to do things in the right way.

The Ijtemaat of this year were definitely more success than the previous years. More people attended and also standard of speeches and the arrangements for the lodging and boarding and feeding was much better.

Hazrat Khalifatul Masih before closing his Sermon remarked that in this joy of ours we should not forget that no amount of success can be the limit for us. We have to continue marching forward. We have to attain still higher stages of success. A lot is still to be done—in fact a lot will always remain to be done.

He also laid stress on the right upbringing of the next generation and in this respect he addressed his appeal to the whole Jamaat for it was the duty of every one to see that the children of the Jammat got the right type of directions from their elders.

On Friday the 7th November, Hazrat Khalifatul Masih III exhorted the members of the Jamaat to pray to God that He may enable everybody to derive full benefit from the month of Fasting. (Fasting started on the 12th of November). He further said that Ramazan is a month in which God sends His blessings down more than any other period of the year.

Dilating on the blessings of Ramazan, he said that it is a compendium of fine type of spiritual services: fasting; late night prayers; recitation of the Holy Quran, generosity and a struggle to keep oneself away from passions. Hazrat Khalifatul Masih described at some length the significance of all these five things and he said that Ramazan in fact, enables us—or gives us an opportunity—to perfect our struggle (Mujahida). Of course, whatever imperfection is left, God removes it through His grace.

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36th year of Tahrik

On the 24th of October, 1969, Hazrat Khalifatul Masih III inaugurated the 36th year of Tahrik-i-Jadid during his Friday Sermon. He exhorted the Jamaat all over the world to excell one another in making sacrifices for the cause of Islam, for, he said that the task of uplifting the Muslims and spreading of Islam in this Age has been allotted to this our Community.

The Vakilul Mal (I) has in this connection reminded the members of the Jamaat that the promises towards this fund should not be less than one fifth of the income. Of course, the least amount of the promise that is acceptable is Ten Rupees or one pound sterling.

This also should be kept in view that the total amount to be collected this year is eight hundred thousand rupees.

Khuddam's Library

Hazrat Khalifatul Masih III performed the opening ceremony of the library of Khuddamul Ahmadiyya (Central) in the Aiwan-i-Mahmood, on the 29th of

October, 1969. On his arrival, he was received by Mr. Munirul Haq Shahid M.A. the Organizer of the Library who also showed Huzoor how the books had been arranged to make it easy for the borrowers to get the book they wanted. On seeing some Files of the Alfazl, Hazrat Khalifatul Masih advised the Khuddam to purchase a complete file—from the begining of publication to date—for, that would enable those who would like to find historical references about the Jamaat.

After the Huzoor had inspected the Library he was requested by the Secretary General to get a book of his choice issued—thus honouring the Library with his being the first borrower.

The Library has a stock of almost 1000 books in Urdu, Persian, Arabic and English. It is indeed a very good start and we wish the best of luck to the Library and its borrowers.

Majlis-i-Irshad

Hazrat Khalifatul Masih III presided over the meeting of the Majlis-i-Irshad at the Masjid Mubarak held on the the 8th of November. The speakers were Maulan Abul Ata, Ch. Zahur Ahmad, formerly Imam of the London Mosque and Maulvi Dost Mohammad. Their subjects which they dealt at some length were (1) Mysticism and its history; (2) A revelation of the Promised Messiah, peace be on him: "Verily I will protect everyone who is w i t h i n the four walls of your House" and (3) Hazrat Omar bin Abdul Aziz.

In his closing remarks, Hazrat Khalifatul Masih said that the real basic point of Islam is that God is One and everyone who wishes to attain to His nearness must display His (God's) attributes in his own life. Every branch of knowledge that has been mentioned in the Holy Quran points to one or the other attribute of G o d and draws the attention of the people to the fact that in order to obtain that kind of knowledge, you should display the corresponding attribute of God; the result will be the attainment of the nearness of God.

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He further remarked that the mysticism that Islam presents is nothing but the acquisition of the attributes of God in our own humble way and within our own limitations.

Hazrat Khalifatul Masih expressed his pleasure at the nicely prepared speeches (written) and asked the citizens of Rabwah to be attending these meetings in large numbers.

The next meeting will take place on the 14th of December.

Ansarullah's duty

Sahibzada Mirza Mubarak Ahmad, Sadr, Majlis Ansarullah (President General) Maulana Abul Ata, Qaid, Islaho-Irshad and Ch. Zahur Ahmad, Qaid Maal attended an Ijtema of the Majlis Ansarullah, Lahore on the 8th November.

Sahibzada Sahib told the audience that it was the duty of the Ansarullah to look after their families and thus it really meant that they were responsible for women, young men and children. If every member of the Ansarullah did his duty well, the whole Jamaat would always, remain upright and active, he further remarked.

He also drew the attention of Ansarullah towards the need for more funds which could be available only if every member paid his dues in full and never went into arrears.

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Muslims of Ghana and Modern Education

(By our own Correspondent)

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During the second week of October, 1969, Maulvi A. U. Kaleem the Ameer & Missionary-in-Charge, Ahmadiyya Movement, Ghana was invited to participate in a Symposium held by the Greater Accra branch of the Centre for Civic Education on "Muslims and Modern Education" at the Community Centre in Accra.

In his contribution to the subject, Maulvi Kaleem explained in detail the importance of modern Education as propounded by the Holy Quran and the Holy Prophet Mohammad (peace and blessings of God be upon him). He also referred to the remarkable achievements of the Muslims in the past who became the pioneers of civilization and culture and the founders of great many sciences and arts.

In view of such teachings of Islam and the magnanimity of the past Muslims, Maulvi Kaleem continued, it is deplorable to see that the majority of the Muslims of our country take the modern education for a taboo prohibited by Islam. The deep consideration of the circumstances reveales the fact that they were justified to a great extent for the safety of their children's faith.

Christian Missionary societies, financed and staffed by Western organisations, had set themselves to the task of bringing Gold Coast to Christianity almost as soon as the various European powers obtained a sure footing in the couutry. When the British established their rule over the Gold Coast and the country settled down to peace after the other European powers had been driven out of Gold Coast, these societies applied themselves to their task with renewed energy. Proselytisation of Gold Coast Communities by undermining the foundations of their social and religious structures through educating the growing generations in their Mission Schools, formed one of their chief lines of attack.

The Christian Missions in most cases would not admit a Muslim child in their schools unless he changed his name ; and before he left the school, he was completely baptised into the church of the school he attended. This fact has been admitted even by the Christian scholars. "I interviewed", writes Mr. Joe Price in his treatise, The Gold Coast. "in March, 1956 a six year-old Hausa girl, who had just completed her first term at a well-known Roman Catholic Convent Boarding School. During the first week at the School, she told me, all the non-Christian girls, including herself, were baptised and were then informed by the Mother Superior that they were now Christians. When her mother protested about this, she was blandly informed that she could, if she wished, remove her daughter form the school. As it is very difficult to secure a place for a girl at a good Primary Boarding School, the mother had to acquiesce for the sake of her child's education." (The Gold Coast by Mr. Joe Price, June, 1966).

This state of affairs scared the Muslims away from sending their children to the schools. Even now those Muslim children who attend Mission Schools are forced to attend Christian service, Christian Scriptures period. It is not only in the elementary schools that the force is used upon the Muslim puplils, but also in the Secondary Schools and Training Colleges

Similarly as almost all the Institutions even of the Government are headed by the Christian scholars, the Muslim students are trained in the Christian atmosphere and there is not a single institution in the country where the

Ministry of Education has engaged the service of a Muslim teacher to teach Muslim Religious Knowledge to Muslim Students. No doubt, there are exceptional cases where a Head of an Institution, inspite of being a Christian, exercised tolera ce towards the Muslim students and he personally knew of a Principal of a Training College who even tried to have a Muslim expatriate graduate on the staff of his College to look after the religious aspect of his Muslim students along with teaching of secular subjects but the Ministry did not approve the appointment. Hence, when we have gathered here to think over the modern education for the Muslims of this country, we should not rest contented by mere reading of speeches and lamenting on the antipathy of the Muslims towards modern education, but we should rather find out positive means to deal with the problem.

Firstly, there is a need of unity and co-operation among the different sections of the Muslims.

Secondly, the establishment of a Muslim Teacher Training College is very urgent need of the time.

Thirdly, concerted efforts are required to establish Muslim Elementary and Secondary Schools with Muslim staff to teach the pupils and the students.

Fourthly, The Government should be requested with all earnestness to make necessary arrangement in all the Schools where the Muslim pupils form a considerable number to appoint at least one Muslim Teacher in each school to look after their religious interest.

Similarly the arrangements must be made in the Training Colleges (and the scheme could be worked out for admitting Muslim students in a few specified Government Colleges) to train the Muslim students in Islamic Religious Knowledge which hitherto had not been done thus leaving the Muslim pupils without Religious instructions in all the Schools.

The Government should also be requested to check with all sincerity that the laws governing the freedom of worship in the schools must be observed to its very letter and none of the Head-teachers, the Headmasters and the Principals force one denomination's pupil or student to attend the service of other than his own denomination, or participate the Scripture period other than his own.

No doubt the Muslims are far behind in the modern Education than their counterpart, the Christians, but the administration should also bear the responsibility of scaring the Muslims away from modern education by allowing her own laws to be treated as mere scrap of papers by the Mission schools and even by the Government Schools headed by the Christians.

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The Muslims are part and parcel of this country and do pay the taxes like any other fellow Ghanaians, hence, their rights as citizens of Ghana must be safeguarded, the wrongs done to them in the previous regimes must be rectified by the present democratic government of Brigadier Afrifa and Dr. Busia.

Maulvi Kaleem was also pleased to inform his audience that the Ahmadiyya Muslims Mission of which he is the present Head in Ghana, was the first to initiate modern education among the Muslims of the country thus having the privilege of being the single Muslim Educational Unit recognised by the Ministry of Education, presently running four Secondary Schools and thirty six Primary and middle Schools with all facilities of imparting Muslim Religious instructions.

Finally as Maulvi Kaleem appealed to the officials of the Centre for Civic Education to help the Muslims in dispelling their fear about the forceful proselytisation in the modern schools by advising the churches and the Christian heads of the Schools and Institutions to exercise tolerance and adopt liberal policy towards the Muslim pupils and students, he assured the Muslim brethren

(*Continued on page* 11)

A Credit to Ahmadiyya Jamaat

Mr. Noel Smith, Deputy Principal of the C. F. Mott College of Education, Prescot, near Liverpool, who has also taught in Ghana, says in his book — "The Presbyterian Church in Ghana——1835-1960"—:

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"The Aggressive Ahmadiyya Movement gained foothold following the conversion of two Fanti Methodists, Benjamin Sam and Mahdi Appah, through the preaching of a certain Nigerian cleric, Abu Bakr. Sam and Appah made Ekroful their headquarters, about twelve miles from Cape Coast on the Dunkwa road, and began Muslim propaganda and started a school, for which in 1902 the Government provided and paid a qualified teacher. In 1921 the Fanti Muslims invited an Indian Ahmadiyya missionary to work in Saltpond with such success that practically all the Fanti Muslims were converted to Ahmdiyya within a few years." (P. 123)

As for the effectiveness of the teachings of Islam and attraction of the people towards it, he says:

"They (Martin and Mohr, two European Missionaries) reported that the area was still mostly peopled by Islam although Islam seemed particularly attractive to the chiefs. The German authorities had forbidden certain features of some of the local cults which were offensive to the European outlook but Mohr feared that unless a Christian Mission was active in the area, the people might turn inevitably to Islam, as there were Hausa traders everywhere and Muslim prayer places were to be found in every town from Kete-Krachi northwards." (Page 142-143)

Referring to the converts the Christians have gained through the schools, Mr. Smith says:

"With the approval by the Government of Religious Instruction as a subject of the curriculum in schools in the north, the Missions now have an opportunity of presenting the Christian Gospel to hundreds of children day by day. This right of entry into the schools and the fact that many of the teachers in northern schools are Christians from the south are new elements in the pioneer activity of Missions in the region." (P. 201)

"The most effective agents of the Christian Gospel have been young men—literates and teachers—who have been converted by attendance at a Christian School or Colllege." (Page 204)

The conclusion that he draws is as follows:

"Thus, as matters now stand, the historic Mission Churches have not provided an alternative to the unified social and religious world-view of Akan. The expression of the Christian faith which they have given does not yet 'belong' to the thought-world of the people, it does not satisfy their felt needs and, in the main it offers a Gospel which detaches a man from fellows There are a number of phenomena that, in the mind of the writer, reinforce this conclusion: first, the way in which certain traditional customs connected with the transition rites accompany Christian observance; secondly increased Christian participation in tribal festivals; thirdly the appearance and growth of independent 'spiritual' Church groups; fourthly the periodic revivals of 'drinking-medicine' cults *abosom* shrines; and finally, the increasing attraction of Islam as a 'truly' African world-religion." (page. 249)

"The situation is further complicated by the fact that Islam, in its

role of a 'higher' world religion which is yet African in spirit is increasingly contending for allegiance.

"Islam has succeeded in doing in West Africa what Christianity has so far faild to achieve, namely, to integrate itself into certain ethnic religions and slowly to reform them." (P. 266-267)

That it is really the Ahmadiyya Movement that has helped the Muslims in Ghana to present a Challenge to Christianity is clear from Mr. Smith's following sentence:

"Islam among the Fanti in the South-West is the result of the Western type propaganda of the Ahmadiyya movement". P. 267.

There was a time when the Christians felt and expressed their opinion openly that the Muslims were most backward but Mr. smith has been constrained to say "Can the Church learn from Muslim 'method' and adopt the presentations of its Gospel to the out-look and mode of life of Africans" (P. 269)

A great credit to the Ahmadiyya Movement indeed.

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INVITATION

BY

Hazrat Mirza Bashirud-Din Mahmud Ahmad, Second Successor to the Promised Messiah,
peace be on him.

WHAT AHMADIYYAT STANDS FOR AND WHY YOU SHOULD JOIN THIS FOLD

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TAHRIK-I-JADID
(Monthly)
RABWAH.

هُوَالشَّافِی — خُدا تعالیٰ کے فضل اور رحم کے ساتھ — هُوَالنَّاصِر

دمہ کا سوگ نہ کرو!

دمہ۔ ضیق النفس۔ اور بلغمی کھانسی کی بیماری سے مایوس نہیں ہونا چاہیئے!

کیونکہ

اس بیماری کا فوری اور زود اثر مکمل علاج ہمارے ہاں کئی سالوں سے متواتر کیا جاتا ہے جس سے بفضل خدا ہزاروں مریض صحت یاب ہو چکے ہیں۔ لہٰذا اگر خدانخواستہ آپ یا آپ کا کوئی عزیز دوست دمہ یا بلغمی کھانسی کی بیماری کا علاج کروا کر ہر طرف سے مایوس ہو چکا ہو تو آج ہی تسلی بخش اور مجرب علاج کیلئے مندرجہ ذیل پتہ پر خط لکھیں

ماہر معالج امراضِ دمہ بلغمی کھانسی وغیرہ خادم خلق ڈاکٹر نثار احمد بنگوی (شمیر والے)
غلام محمد آباد۔ شاہی چوک محلہ دارالفضل ڈی ۱۳۵۷ شہر لائل پور

The Life of Muhammad

By Maulvi M. I. Munir

(II)

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God loved the Prophet and revealed to him secrets unknown to anyone. It was revealed to him that the Pharaoh who lived in the time of Prophet Moses, was drowned but that his body was recovered. *(H. Quran, Ch. 10 : V. 93)*. This body has been found 1200 years after this revelation and is now kept in a museum. Future events, for example, that man will have contact with other planets were also told to the Prophet. Through his devotion, the Holy Prophet Mohammad won the love of God so much so that he was commanded to say to the people : "If you love God, follow me : then will God love you and forgive you your faults. Surely, God is Most Forgiving and Merciful." *(H. Quran, Ch. 3 : V. 32)*

This is not a theory but a proved fact. Thousands of followers of the Holy Prophet have become the beloved of God. Hazrat Ahmad, the Founder of the Ahmadiyya Movement is also the latest fruit of the same garden of the love of Mohammad. In reward of that love, God made him the guide of our age. May God bless the Master - The Holy Prophet Mohammad and the Servant - Ahmad.

Service to Humanity

"Service to Humanity" is the second aspect of the life of the Holy Prophet Mohammad which I wish to present to you to-day. The thing which inspired our Mohammad first and last was his duty to God. His beneficence towards all human beings was only one aspect of that sense of duty.

God sent him as a Mercy to the world. *(H. Quran Ch. 21 : V. 108)* and in fact he proved to be a mercy for the black and the white, the rich and the poor, for the man as well as for the woman, the ruler and the ruled, for his believers and non-believers and so on...Let us consider his life from four different angles :

Discrimination—done away with

Just as we find to-day, colour bar and racial discrimination were strong prejudices among the Arabs. God ordered him to announce :

> "We have made clans and tribes so that you may recognize one another. The noblest among you are those who are the more God-Fearing" *(H. Quran, Ch. 49 : V 14)*.

To put into practice this golden principle, four institutions were set up:

(i) **Prayer,** where five times a day people stand shoulder to shoulder irrespective of race or rank.

(ii) **Zakaat,** by which the rich share the bounties of God with the poor once a year.

(iii) **Fasting** in the month of Ramazan

which brings us all on the same level because we deprive ourselves of certain amenities.

(iv) **HAJJ**, Pilgrimage to Mecca- Once in one's lifetime to be clad in two white sheets, and thus, on the international level to feel as one drop out of a vast ocean of brotherhood.

People like Sarojini Naidoo and professor Arnold Toynbee have studied the wonderful results of these institutions and have declared that the example of Mohammad could solve our problems of discrimination.

Liberation of Woman

In the time of the Prophet, woman had a very poor status. She was just a chattel. Mohammad not only gave her full rights but also made her equal to man. *(H. Quran, Ch. 2 : V. 188)*, and allowed her to pray even in his own mosque. The right of marriage, divorce and property were bestowed on her by Islam 1400 years ago while other governments have given her these rights in this century only. Marriage is the normal way for the satisfaction of the sexual urge. That is why the Prophet has given the permission that in certain circumstances when a woman canot act as a garment for a man through illness or some other reasons he should marry another woman, so that the responsibility of bringing up the children should lie on the shoulders of the person who takes the pleasure from sex and not on society or on Government.

Mohammad as a Ruler

To-day, everyone wants to rule. But how many rulers can uphold justice and fairplay towards their subjects ? Here again we find that the Holy Prophet has set a wonderful example. Once, Abu Mousa Asha'ri made a recommendation to the Prophet on behalf of two persons to make them get a job. The Prophet made it clear to him that he could not give posts to those who sought to curry favour. He meant that jobs should be given only to those who were really efficient and capable.

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Similarly, once Osama bin Zaid came with a recommendation for a rich and high-ranking lady who had to undergo a punishment. The Prophet maintained justice and said : If my daughter Fatima had committed the same error she also would have been punished."

Rulers find it difficult to work together with their employees. But in the Battle of Ahza'ab, when a trench had to be dug for the defence of Medina against the invading army, the Prophet joined his men in that work. When the first mosque was being built in Medina, the Prophet fetched stones together with his friends.

The Prophet was not only kind to his friends but to his foes also. When the Prophet Mohammad captured Mecca, his forgiveness to all his blood-thirsty enemies became proverbial.

Religious Tolerance

Mohammad was a Mercy to the religious world too. He declared the truth of all the prophets of God and thus proclaimed the origin of all religions as being from God. He set up the best example of tolerance towards others. Once the dead body of a jew was being taken to the cemetery ; the Prophet stood up to render him a last homage. When Christians of Najran came to visit him in his Mosque, he invited them to say their prayers even in their own way in the House of Allah.

Well, such was our Master, the Holy Prophet Mohammad who never failed nor faltered in the discharge of his obligations—devotion to God

and service to Humanity. He was in fact a blessing, a favour, a mercy for humanity at large. His example inspired the Arabs who became the leaders of the world and the torch-bearers of knowledge and learning. Even to-day, more than 700 million people the world-over are invoking the blessings of God on Mohammad and seek to repay a fraction of the debt that humanity owes to him.

In the end, we agree with a great Parsi thinker of India and say: "One Mohammad justified the whole world."

Let us remind ourselves of what George Bernard Shaw had said about the Holy prophet Mohammad; "I believe that if a man like him were to assume the dictatorship of modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness".

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BOOK REVIEW

By N. D. Ahmad.

Lying before me is the bilingual (English, Urdu) Souvenir 1969 of the Majlis Khuddamul Ahmadiyya Karachi, published on their 13th Annual Ijtema.

About its four coloured design (black, white, yellow and red) a note on an inner page reads:

"The cover features a red flame indicating the torch of Islam enlightening the dark world with its magnificient light".

Among its objects, its editorial points out:

"We hope that the brochure will serve to remove the erroneous impression that the Ahmadiyya Movement has a different programme from the one it professes. The record of our Missions abroad will belie such insinuation. The fact is that the Ahmadies have one aim and one ambition—how to line up to Islam and bring the entire world in its fold."

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Its appearance and stuff, no doubt, seems appealing to one who looks at it, "I deserve all your encouragement with your moral and financial support".

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1. "A Word of Warning"
2. "Second Manifestation of God"
3. "Glimpses of Khilafat"
4. Message fom Hazrat Khalifatul Masih IIIr
5. Science and Religion by Ch. Mohammad Zafrullah Khan.
6. "Newton a Great Unitarian"

By Professor Qazi Mohammad Aslam.

The reports supported by photographs are providing news on: Holy Quran, Mosques, Missions, Missionaries and those joining fold of Islam through our foreign Missions.

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(Continued from page 6)

that Ahmadiyya Muslim Mission is ever at their service and would be ready to co-operate and even participate wholeheartedly in any project they might consider beneficial for the uplift of the Muslims in the country.

Islam Explained

Address of His Excellency, Dr. S. M. Qureshi, the High Commissioner for Pakistan in Nigeria at a Reception given in his honour by the Ahmadiyya Mission, Lagos, Nigeria.

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Mr. Anweri, Mr. Bakars and Friends

I am very much honoured to have been called by you to this place today and I thank you very much. I have been very conscious of this great feeling of friendship and affection that I enjoyed here with you and assure you that I will cherish it for a very long time to come. When the general Secretary was reading his Address, I was feeling the great work that this Community has done not only in spreading Islam but also in introducing Pakistan to this country, particularly at the time when you rightly said, there was no High Commission of Pakistan here. The pioneer work in this regard that you have done remains a monument of devoted service to the cause of Islam. The misunderstanding that the enemy of Islam have been able to create from time to time about its message and meaning and its spplic ıtion in various countries of the world, is something that we have noticed from time to time. It is not a new phenomenon; it raises its ugly head at various stages of our national life, and the task of the people who had to introduce Islam to communities, who are not aware of its meaning is indeed very great. Islam is the message of peace, brotherhood, love, understanding and human dignity. It is unfortunate that these very fundamental principles which have created the modern age and the modern civilization are, from time to time, either purposely or due to ignorance, distorted. It was about fifteeen hundred years ago that Mohammad (s. a. w.) (may God have mercy and all his blessings on him) brought the message of peace and friendship to humanity. This was the first religion if I may say so which did not speak in the terms of any particular land or people. It spoke of humanity itself. Never before Mohammad has any prophet come and preached the religion which was for the whole mankind. I request you to kindly search your history and see whether before him anybody ever made his message to the whole mankind. This therefore is a fundamental principle that we must introduce to those who have not been able to understand the status of Islam. Islam is also the religion which abolished completely for ever, in law and in a social system, disequality among man and man. It is the first religion that all human beings are equal, whether black or white or whatever be their colour, and I quote the exact words not of my own imagination but of the sermon on the Mount which the Holy Prophet gave a year before his demise. He said, "Today there is no difference between an Arab and non-Arab, between a black and a white, between a slave and a master, the honourable among you are those who perform honourable acts." Before Mohammad, there was no such message which became part of a legal system. Indeed humanity has been in search of equality; humanity has been in search of dignity of human beings; but to introduce this system in part of law in the social values of humanity, if I might with due humility claim, it was only Mohammed who preached it. Now, in addition to that we also abolished in Islam the differences as Maulvi Anweri said, are bred by a

consciousness of a negative feeling of the fact that you belong to the other. These have been negative considerations if they ha e divided humanity. But they become as the Quran says only a means of understanding each other, as a matter of just as I bear a name to identify. I don't bear a name to come into conflict with other human beings. But merely to be identified. Similarly the tribes and nations to which we belong according to Islam, according to Quran, the verse has been quoted by Maulvi Anweri are all parts of humanity. Now those high and laudable values of Islam which some people have unfortunately not understood have to be pr)perly introduced. In any case, I am glad that your Jamaa't is propagating Islam and introducing it because Islam is not a religion which has temporary phenomenon It is not meant to live in a particular time spent or to die after a certain time limit ; it is for ever. It was not only for the days of modern age. It is even after man has gone beyond the stars, Islam will still continue to be the only soul and philosophy of human being, of a system which will give value to humanity. Therefore when in the Indian subcontinent or, if I may rightly use the word, in the British Empire of India-because there was no unified independent country at the time we demanded a homeland for ourselves, it was because we believed in the complete equality of man and we did not feel that castes or certain considerations of work make one noble and another person ,untouchable we believe that Islam has made us equal, we take our chest out and look at each other as equal. Whether I am a man serving at the lowest possible stage of my life or somebody is high or mighty, God has created us as equal. These artificial differences in life do not divide Muslims among themselves. There is a universal brotherhood of Islam. These are the main reasons why we demanded a separate homeland.

I don't wish to go more into the circumstances which made the Muslims of the sub-continent demand a home for themselves which became Pakistan. It is a reality. Now, for 22 years we have gone past from the stage of infancy to adulthood, from the zeros from which we started which was our national, if I may say so, credit at the time when we started in 1947, we have gone very far beyond. It looks like an ancient history now to talk of 1947. I merely indulge in it because I was touched to the quick by the insinuations that at one time, though it is now an ancient history, were made about my country about the message.

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So we look at those ideas with certain amusement because we have to be generous with those whose understanding is limited, either because they do not understand it or they do not wish to understand. Anyway magnanimity towards those who have limitations of understanding is also a part of a good human system. I don't want to go now into that particular aspect. Pakistan, for the last 22 years of its existence, is as worth for the ideals for which it was created-Ideals of equality. As regards peace we have always supported everywhere understanding. We have raised our voice against inequality, for example, against apartheid. Now we don't stand to gain in terms of politics by raising our voice against apartheid. But how can we be dishonest, because this is the fundamental of Islam ; equality of human being. Therefore it is not a question of pragmatism that we are against the apartheid. It is far from philosoply. We can not be Muslims unless we are against every injustice based on colour, based on any particular difference of humanity. Therefore we have opposed apartheid. Now in the case of equality of human-beings you will find that Pakistan has

worked in all the international movements. where friendship is to be gained. These thoughts were more important for the people of Asia and Africa because we are the people who till yesterday were politically dependent; we had colonial masters who for the reasons of their own saw to it that we did not develop, either our identity or our national pride, or develop ourselves, to the goal which was before us. Now, having become independent we are working twoards it and are prepared to help all those nations who wish to work for the same ideals. We have tried to fight poverty, disease and hunger and limitations of our economic resources. We have, if I may say with all due humility, achieved some success in it. And we are prepared to share that spirit with all those nations in the developing countries who wish to ameliorate and do something good for the common man. As you see Mr. Anweri in Pakistan we have tried to extend our ready help and assistance to all those African nations who have sought it. In case of Nigeria itself we are about one hundred and twenty personnel in this country majority of them are government officers loaned in this country for the reasons for various technical assistance and for perfoming jobs which the Government of Nigeria wishes them to perform. They are here on short assignments because they are all Government officials, as majority of them are Government officials and they have to return to their country after the assignment is over. Now we are glad to cooperate, because we must co-operate. It is in mutual interest for all the countries of Asia and Africa The problems are similar. We must cooperate and give a helping hand to each other. In some respect we need your help. In some respect you need our help We all have similar circumstances and similar problems. We have just come out of our dependent period and we need each other's understanding cooperation and sympathy In that respect whatever Pakistan can do we are prepared to extend our help and personnel particularly in the field of technical assistance, It is the policy of my Government to give this help on the basis of mutual advantage and to the mutual benefit.

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With regard to the unfortunate difficult period in this country, the crisis which this country faces, we wish an early end to this unfortunate conflict here. We hope that it will be solved peacefully and to the good of this country. It is because of this that we support unity and territorial integrity of Nigeria. We have noticed with pleasure, the honourable task that General Yakubu Gowon is performing for this country, in trying to make this country a stable country, a prosperous country, a country where the common man has a better future. And in this respect we understand the task that they are performing for the common people in this country. We wish them all the luck. Soon Nigeria will be able to play its due share in the world. As potentially great power of Africa, Nigeria will indeed be able to have its own say, and play a good and co-operative role in the development of Africa as soon as it acquires the necessary domestic conditions. There is no doubt that Nigeria has a great future—and we are therefore supporting Nigerian Unity and territorial integrity because it is in the interest of the people of Nigeria, of the people of Asia and Africa, in fact of the people of the developing world. We all need the time and resources in developing our countries.

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From the Newspapers

Alhaj Maulvi Kaleem, head of the Ahmadiyya Movement in Ghana, has called on the Government not to pay lip service to freedom of worship but to see to it that it became a reality.

He said it was deplorable to note that Christian missions in most cases refused to admit Muslims into their institutions unless they were prepared to change their names, adding that before they left school, many students had been completely converted into Christianity.

Speaking at a symposium on "Muslim and Modern Education" organised by the Centre for Civic Education in Accra, Alhaj Kaleem said: "This state of affairs scared the Muslims away from sending their children to the schools as they are forced to attend Christian services and scripture lessons".

He said it was a matter of regret that the Ministry of Education had not engaged the services of Muslim teachers to teach Islamic religion to Muslim students.

He said if Muslims were to enjoy the benefits of modern education, then there should be established in the country, a Muslim teacher training college, elementary and secondary schools.

Alhaj Kaleem appealed to the Government to ensure that schools which had considerable number of Muslim pupils were provided with Muslim teachers to look after their religious interest.

In his contribution Dr. Alhassan Mohammed of the Bank of Ghana said since Islamic schools aimed at teaching only the reading of the Quran, the children became inadequately equipped for the life ahead.

He therefore called for a modernisation of Islamic institutions.

The other speakers were Major Alhaji Mahmmadu Lamptey of the Ghana Armed Forces and Alhaji Shadow Kudus, chairman of the Ghana Muslim Community. (Daily Graphic Oct. 17, 1969)

Muslim Youth Rally

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Judge of the international Court of Justice at The Hague, Sir Mohammad Zafrulla Khan, distributed prizes at the second rally of the Khuddam-Ul-Ahmadiyya Association (Young Ahmadiyya Muslim Association UK) held on Sunday on Wimbledon Common.

Members of the association came from all over the country to take part in the rally.

After the opening speech by Mr. Bashir Ahmad Rafiq, vice-president of the association and Iman of London Mosque, Southfields, there were sports and games followed in the afternoon by competitions in speeches, poetry, recitations of verses from the Quran and general knowledge written papers.

After the prizegiving Sir Mohammad Zafrulla addressed the rally.

(South Western Star Oct. 10, 1969.)

If All Else Fails

The Time U. S. A. (weekly News-Magazine) of 6th June, 1969 says:

"In 1948, long before proclamations on racial justice were commonplace, the First Assembly of the World Council of Churches declared that segregation by religious organizations is "a scandal within the Body of Christ".

Over the years, the council has been an outspoken apostle of brotherhood—although its ringing declarations have also insisted that racism should be fought by non-violent means. Last week, however, an international consultation on Racism in London organised by the Council suggested that if all else fails, even outright warfare is morally justified to end this moral blight"

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